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breaks a law; they must be able, if necessary, to call in the aid of some central authority or he will escape them. Many men today, for instance, take wives whose homes are fifty miles or more from their own; and such marriages cannot possibly be regulated by the old primitive procedures. Moreover the rapid and radical changes in the content of law which are necessitated by modern conditions could not be worked out in detail by a number of independent courts without much confusion. And so in the Ngonde of to-day common law is maintained both by a centralised police system and by two central appeal courts, a lower one presided over by the Kyungu, a higher one by the District Commissioner.

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A dispute which took place in 1935 will illustrate both the novelty of a central appeal court in Ngonde and the support which the Kyungu now receives from the Administration. And it also shows that the old rivalry between the lines of Ngalonga and Ngosa still survives.

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The Kyungu in his new judicial capacity decided a land-dispute between two local chiefs of the house of "Sub-chief" Kilupula, who is now the most powerful, though not the senior, of the chiefs of Ngosa. The Kyungu's decision reversed that of Kilupula, who thus became angry. The chief who lost the case is reported to have said: "How dare the Kyungu come here and divide up our land among us? He knows nothing about it." And Kilupula is reported to have taken much the same view; the new judicial functions of the Kyungu were resented by him. And Mwalonga, another great chief of Ngosa, sympathised with his resentment.

Then Kilupula and Mwalonga between them wrote a letter addressed to the Provincial Commissioner complaining of the Kyungu's conduct of this case. The District Commissioner, who received it first, called them in and advised them to burn it, but they insisted that it should be forwarded. But before this was done the Governor of Nyasaland arrived in Ngonde on tour and the two chiefs then asked that the letter should be handed to him. And so it was. Whereupon the Governor publicly reprimanded them for writing the letter and asked the Kyungu, before all the people, to decide how he would punish them, by fine or imprisonment. And the Kyungu fined them each £5.

No more striking expression could have been given of the Kyungu's present position as a trusted servant of the Government than this incident. While the fact that the dispute arose out of his new judicial functions and that it was two chiefs of Ngosa who stood against him is most illuminating. The Kyungu has exchanged the support of his ancestors for that of the Nyasaland Government, his divinity for a magisterial office. This change, on the whole, has been made easily enough, but a certain temporary friction was inevitable. The chiefs of Ngosa are the tradi-